

THE TRANSMISSION OF NASA'I'S 'SUNAN'

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Abū 'Abd al-Rahmān Aḥmad b. Shu'aib b. 'Alī b. Sinān b. Baḥr b. Dinār al-Nasā'i was born in Nasā in Khurāsān, in 215.¹ At the age of fifteen he travelled to visit Qutaiba b. Sa'id (d. 240), a famous traditionist in Khurāsān, and studied with him for fourteen months.² He heard traditions from a number of men in Khurāsān, Jazīra, Syria, Egypt, and the Hijāz, and settled in Cairo, living in Zuqāq al-qanādil³. He acquired a great reputation for his knowledge of *fiqh*, of sound and weak traditions, and of the men whose names appear in *isnāds*. Ḥākim (321-405) says he heard Abū 'Alī the *ḥāfiẓ* (277-349) more than once mention four *imāms* of the Muslims whom he had seen, and that he always mentioned Nasā'i first.⁴ He also quotes 'Alī b. 'Umar al-Dāraqutnī (306-85) to the effect that Nasā'i was the leader of his contemporaries who had a reputation as traditionists.⁵ The only details of his private life which seem to be preserved are that he was of a fresh complexion, had a pleasant face, wore Nubian mantles, had four wives and some concubines, and was greatly given to his devotions, praying at night and fasting every second day.⁶ Reference is made to an occasion when Nasā'i went on an expedition with the Amīr of Egypt to ransom prisoners. Ḥākim says it was to Tarsus, and he tells how the *shaiḫs* elected Nasā'i as their head.⁷ Elsewhere he is said to have had great knowledge of traditions on the ransoming of prisoners, and to have kept aloof from parties held by the Amīr during the expedition.⁸ Nasā'i died in 303 as a result of rough treatment in Damascus. Ḥākim, who says that he was martyred, quotes a statement that he left Egypt for Damascus towards the end of his life. Ibn

¹ Dhahabī, *Tadhkirat al-ḥuffāẓ*, II, 241. Ibn Ḥajar, *Tabdhīb al-tabdhīb*, I, 38, says Nasā'i calculated he was born in 215; Yāqūt, *Geogr. Wörterb.* IV, 777, says 205.

² Dhahabī, *loc. cit.*; Subkī, *Ṭabaqāt al-Shāfi'īya al-kubrā*, II, 84. Ibn Ḥajar, *loc. cit.* says it was in 235.

³ Subkī, *loc. cit.*; Ibn al-Imād, *Shadharāt al-dhahab*, II, 239 f.

⁴ Ḥākim, *Ma'rifat 'ulūm al-ḥadīth*, p. 82. ⁵ Tahdhīb, *loc. cit.*; Subkī, *loc. cit.*

⁶ Dhahabī, Subkī, Ibn al-Imād, *loc. cit.*

⁷ *Ma'rifat*, p. 82.

⁸ Dhahabī, *Tadh*, II, 243.

Khallikān and Dhahabī are more precise, saying he left Cairo in Dhul Qa'da, 302. In Damascus Nasā'ī was questioned about Mu'āwiya b. Abū Sufyān's virtues, and when he refused to agree that Mu'āwiya was superior to 'Alī, he was kicked on the testicles and put out of the mosque. He was then carried to Ramla. There is a difference of opinion about the place and the exact date of his death. Some say he died in Ramla and others that he died in Mecca. Hākim says he died in Ramla and was taken for burial to Mecca. All are agreed that he died in 303, the most precise date given being Monday, 13th Ṣafar.¹

Nasā'ī compiled a large work on Tradition, called *Al-sunan al-kubrā*. A prince asked him whether all the traditions were sound, and when he replied that they were not, asked him to write the ones which were. He therefore produced the work called *Al-sunan al-ṣuḡbrā*, or *Al-mujtabā*,² which is the work recognized as one of the six books of Tradition revered by Sunnīs.³ Some high opinions have been expressed about this work. Hākim speaks very highly of it, but rather weakens his statement by saying that the book was not current in his neighbourhood.⁴ Dāraquṭnī is quoted as saying that Abū Bakr Ibn al-Haddād (264-345) transmitted traditions from no one but Nasā'ī, considering his authority supreme.⁵ Sa'd b. 'Alī al-Zanjānī (381-471) said that Nasā'ī's conditions regarding the men in the *isnāds* were stricter than Bukhārī's and Muslim's.⁶ Subkī says that he asked Dhahabī whether Nasā'ī or Muslim was the greater *ḥāfiẓ*, and he replied that Nasā'ī was.⁷ Ibn al-Ṣalāḥ says that Abū Bakr al-Khaṭīb used the title *Ṣaḥīḥ* for the books of Tirmidhī and Nasā'ī.⁸ The *Sunan* seems to have received general acceptance fairly early. By the time of Ibn al-Ṣalāḥ (d. 643) it was considered among the five books which were accepted, the others being the works of Bukhārī, Muslim, Abū Dāwūd and Tirmidhī, and it is significant that Ibn al-Ṣalāḥ mentions Nasā'ī before Tirmidhī.⁹ Although Nasā'ī was the youngest of the men whose books now form the six accepted books, his was the fourth to receive favour.

¹ Hākim, *loc. cit.*; Sam'ānī, *Ansāb*, fo. 559a; Yāqūt, *loc. cit.*; Ibn Khallikān (De Slane), I, 58 f.; Dhahabī, *Tadh.* II, 243; Yāfī'ī, *Mir'āt al-janān*, II, 240 f.; Subkī, *Tab.* II, 84; Ibn Hajar, *Tabḍīb*, I, 39; Suyūṭī, *Ḥusn al-muḥādara*, I, 198; Ibn al-'Imād, *Ṣhadharāt*, II, 240.

² Ibn Khair, *Fibrisa*, 116 f.

³ Ibn al-'Imād, *Ṣhadharāt*, II, 240.

⁴ *Ma'rifat*, p. 83.

⁵ Dhahabī, *Tadh.* II, 243.

⁶ *Tadh.*, II, 242; Subkī, *Tab.* II, 84.

⁷ *Ibid.*

⁸ *Ulūm al-ḥadīth*, p. 46.

⁹ *Op. cit.* p. 41.

Nasā'ī wrote some other works to which reference may be found in Brockelmann, *G.A.L.*, I, 163 and S. I, 269 f. Here we are concerned only with his *Sunan*. Nasā'ī, like others, had a number of men who transmitted his work from him. Of these *Dhahabī* mentions Abū Bishr al-Daulābī (d. 320), Abū 'Alī al-Ḥusain b. Muḥammad al-Naisābūrī, Ḥamza al-Kinānī (275-357), al-Ḥasan b. al-Khidr al-Suyūṭī (d. 361), Abū Bakr Ibn al-Sunni (c. 280-364), Abul Qāsim al-Ṭabarānī (260-360), Muḥammad b. Mu'āwiya Ibn al-Aḥmar al-Andalusī (d. 358), al-Ḥasan b. Rashīq (283-370), Muḥammad b. 'Abdallāh Ibn Ḥayawīya (273-306).¹ Of these Ibn Ḥajar omits Daulābī, Naisābūrī and Ṭabarānī, and to them he adds Nasā'ī's son 'Abd al-Karīm (277-344), Muḥammad b. Qāsim al-Andalusī (263-327), 'Alī b. Abū Ja'far al-Ṭahāwī (d. 361) and Abū Bakr Aḥmad b. Muḥammad Ibn al-Muhandis (d. 385). Of his list Ibn Ḥajar said, "These transmitted *Kitāb al-sunan*."² Yāqūt, a century earlier than *Dhahabī*, gives an almost completely different list of names, Daulābī being the only one of those mentioned above whom he includes.³ As there is no record of transmission being handed down through the men he mentions, it is sufficient here to draw attention to his list.

Although Ibn Ḥajar says that all the men in his list transmitted the *Sunan*, he himself, as will be seen later, does not claim to have received transmission of the work through more than four of them. Indeed, records do not seem to have been preserved of the transmission from half of the men who have been mentioned. Another matter to be noted is that when records are kept of the transmission, care is not always taken to make it clear whether the work in question is *Al-sunan al-kubrā*, or *Al-sunan al-ṣuḡhrā*. This causes a certain amount of indefiniteness in the account of the transmission. All one can do is to give an account of the various lines of transmission, noting the work concerned when it is mentioned.

IBN AL-AḤMAR'S TEXT

Abū Bakr Muḥammad b. Mu'āwiya, known as Ibn al-Aḥmar,⁴ belonged to Cordova. He set out on his travels to the East in 295. He went as a merchant to India, but lost property worth 30,000 dinars through shipwreck. He returned to Spain in 325 and died in 358 at an advanced age. He met Nasā'ī in Egypt in

¹ *Tadh.* II, 241.

² *Tabdhīb*, I, 37.

³ *Geogr. Wörterb.* IV, 777.

⁴ Dabbī, *Bughyat al-multamis*, no. 271; Ibn al-Faradī, *Ta'rikh 'ulama' al-Andalus*, no. 1287; Ibn al-'Imād, *Shadharāt*, III, 27.

Nasā'i

Ibn al-Aḥmar

Muḥammad b. Qāsim

Ḥamza

Ibn Ḥayawīya

Ibn al-Muhandis

Ibn al-Sunni

Ibn al-Aḥmar

Abul Walīd Yūnus

Sa'īd b. Muḥ.

Muḥ. b. Marwān

'Abdallāh b. Rabī'

Mughīth

Muḥ. b. Faraj

Abd al-Malik
b. Sarraḥ

Ziyād b.

'Abdallāh

Ibn Ḥazm

Ismā'īl b. Muḥ.

Muḥ. b. 'Attāb

Biḥraṣṣ

Abul Ḥasan
Yūnus

Shuraiḥ

'Abdallāh b. Ismā'īl

Abū Muḥ. Ibn 'Attāb

Ḥajrī

Ibn Khair

Aḥmad b. Yazīd

Shuraiḥ

Ibn Khair

Khālaf b. 'Abd al-Malik

'Azafī

'Abdallāh
b. Muḥ.

'Ubaidallāh b. Aḥmad

Ibn Khair

'Abd al-Raḥmān b. Makki

'Asimī

Ibn al-Murābiṣ

Rab'ī

Ibn Ḥajar

Zainab

300, and is reported to have been the first to bring his collection of traditions to Spain and make it generally known. Ibn al-'Imād specifies that the work he received was *Al-sunan al-kabīr* [sic].

Abū Bakr b. *Khair*¹ (502-75) got this text by three different chains of transmission. He invariably uses *ḥaddathānī bihā* in quoting his immediate authority, so his method of receiving information will be mentioned only if he uses some other form of words. He got it from Abul Ḥasan Yūnus b. Muḥammad b. Mughīth² (447-532), reading it over to him in his house. Yūnus got it, using *ḥaddathānī bihā*, from his grandfather, Abul Ḥasan Mughīth b. Muḥammad b. Yūnus³ (392-469), Abū 'Abdallāh Muḥammad b. Faraj⁴ (404-97) to whom he read it over, Abū Marwān 'Abd al-Malik b. Sarraj⁵ (400-89), and Abū 'Abdallāh Ziyād b. 'Abdallāh al-Anṣārī⁶ (347-430) the *khaṭīb* in the great mosque in Cordova. These four got it, using *ḥaddathānā*, from Abul Walid Yūnus b. 'Abdallāh b. Mughīth⁷ (338-429), who got it from Ibn al-Aḥmar, using *akhbaranā bihi*, who got it from Nasā'i, using *akhbaranā*.

Ibn *Khair* got the *Sunan* also from Abul Ḥasan *Shuraiḥ* b. Muḥammad b. *Shuraiḥ*⁸ (451-539), hearing it from him in his house. *Shuraiḥ* got it from Abū Muḥammad 'Abdallāh b. Ismā'il b. Muḥammad b. *Khazraj*⁹ (407-78), hearing it from him. 'Abdallāh got it from his father, Ismā'il b. Muḥammad¹⁰ (377-421). Both *Shuraiḥ* and 'Abdallāh use *ḥaddathānī bihā*. Ismā'il got it from Abū 'Uthmān Sa'id b. Muḥammad al-Qallās¹¹ (d. 365), using *akhbaranā bihi*, from Ibn al-Aḥmar, using *akhbaranā*, from Nasā'i, using 'an. Abū Muḥammad 'Abdallāh, using *ḥaddathānī bihā*, says that he heard it also from the *faqīh* Abū Bakr Muḥammad b. Marwān b. Zahr al-Iyādi¹² (336-422), from Ibn al-Aḥmar, using *akhbaranā bihā*, from Nasā'i, using 'an. Abū Muḥammad thus shortens his chain by one link.

¹ *Dhahabī, Tadh.* iv, 250 ff.; *Ḍabbī, Bughyat*, no. 112; Ibn al-Jazari, *Ghāyat al-nibāya*, no. 2998. The transmissions from Ibn al-Aḥmar are given in *Fibrisa*, pp. 110 f.

² Ibn Bashkuwāl, *Ṣila*, no. 1403; *Ḍabbī, Bughyat*, no. 1500; Ibn al-Abbār, *Mu'jam*, no. 313.

³ Ibn Bashkuwāl, *Ṣila*, no. 1271.

⁴ *Geogr. Wörterb.* i, 663, where Farrukh is given by mistake for Faraj, *Ṣila*, no. 1123; see *Bughyat*, no. 256.

⁵ *Ṣila*, no. 771; Ibn Farḥūn, *Al-dibāj al-mudhabhab*, p. 157.

⁶ *Ṣila*, no. 425.

⁷ *Ṣila*, no. 1397; *Dibāj*, pp. 360 f.

⁸ *Ṣila*, no. 531; *Shadharāt*, iv, 122.

⁹ *Ṣila*, no. 621.

¹⁰ *Ṣila*, no. 233.

¹¹ Faradī, no. 506.

¹² *Bughyat*, no. 280; Faradī, no. 1696.

The third chain comes through Abū Muḥammad Ibn 'Attāb¹ (433-520) from whom Ibn Khair received *ijāza*. Ibn 'Attāb heard it from his father, Muḥammad b. 'Attāb² (383-462), who got it from Abū Muḥammad 'Abdallāh b. Rabī' b. Bannūsh³ (330-415) by reading it over to him. Ibn 'Attāb and his father both use 'an, but they specify how they received the transmission, the one by hearing and the other by reading it over. Abū Muḥammad, using *akhbarānā*, says that in 350 he read it over to Ibn al-Aḥmar, who got it from Nasā'i in Fustāt in 297, using 'an. This chain is of interest for the dates attached, but if it is correct, Ḍabbi's information quoted above that Ibn al-Aḥmar met Nasā'i in 300 cannot be right, unless he met him on more than one occasion.

Ibn Ḥajar al-'Asqalānī⁴ (773-852) has two chains leading back through Ibn al-Aḥmar, by which he states that he received *Al-sunan al-kubrā*. He read the work to his *shaiḥ* Abul Ṭāhir Muḥammad b. Abul Yaman al-Rab'i, who received a written copy with *ijāza* from Abū 'Amr 'Uthmān b. Abū 'Amr Muḥammad b. 'Uthmān b. al-Murābiṭ⁵ (630-713). From here on *akhbarānā* is used throughout. Abū 'Amr got it from Abū Ja'far Aḥmad b. Ibrāhīm b. al-Zubair al-'Āsimī⁶ (628-708), from Abul Ḥasan 'Alī b. Muḥammad al-Sinādī (?), from Abū Muḥammad 'Abdallāh b. Muḥammad b. 'Alī al-Ḥajrī⁷ (505-91), from Abū Ja'far Aḥmad b. 'Abd al-Raḥmān al-Bitrāujī⁸ (d. 542), from Muḥammad b. Faraj *maulā* of Ibn al-Ṭalā', from Yūnus b. 'Abdallāh from Ibn al-Aḥmar from Nasā'i. This chain, from Muḥammad b. Faraj, agrees with the first given by Ibn Khair.

The other chain comes from the same *shaiḥ*, who got the work from Zainab bint Kamāl al-Dīn Aḥmad b. 'Abd al-Raḥīm⁹ (643-739), from Abul Qāsim 'Abd al-Raḥmān b. Makkī¹⁰ (570-651),

¹ *Ṣila*, no. 744; *Bughyat*, no. 986; *Dibāj*, p. 150.

² *Ṣila*, no. 1077; *Bughyat*, no. 241; *Dibāj*, pp. 274 f. ³ *Ṣila*, no. 576.

⁴ For references see Brockelmann, *G.A.L.* S. II, 72 ff. Ibn Ḥajar's transmission from Nasā'i is given in a MS. entitled *Kitāb fibrisa marwīyāt shaiḥinā shaiḥ al-islām wal ḥuffāẓ Shibāb al-Dīn abīl Faḍl Aḥmad b. 'Alī al-'Asqalānī al-Shāfi'i al-shabīr bi-Ibn Ḥajar*, of which I have used a photostat copy. See Ahlwardt's Catalogue of the Berlin MSS., no. 10213 (Mf. 1288). I am indebted to Professor J. W. Fück for drawing my attention to this MS. The transmission through Ibn al-Aḥmar is on fo. 8a.

⁵ Ibn Ḥajar, *Al-durar al-kāmina*, IV, no. 310.

⁶ *Shadharāt*, VI, 16.

⁷ The MS. has 'Ubaidallāh, but 'Abdallāh is the correct name. See *Dhahabī*, *Tadh.* IV, 158 ff.; Ibn al-Abbār, *Takmila*, no. 1416; Tinbuktī, *Nail al-ibtihāj* (in margin of *Dibāj*), pp. 135 f.

⁸ *Geogr. Wörterb.* I, 663; *Dhahabī*, *Tadh.* IV, 85 f.

⁹ *Shadharāt*, VI, 126.

¹⁰ Suyūṭī, *Ḥusn*, I, 214; *Shadharāt*, V, 253 f.

grandson of Silafī, from Abul Qāsim Khalaf b. 'Abd al-Malik b. Bashkuwāl¹ (494-578), from Abū Muḥammad Ibn 'Attāb, and then to Nasā'i by the same chain as that given already by Ibn Khair. He uses *qāl* of the way he received the transmission from his *shaiḥ*. 'Abd al-Rahmān b. Makkī and Khalaf both use 'an. Elsewhere *akhbaranā* is used. Zainab says she received *ijāza*, and Khalaf says he received a written copy with *ijāza*. Ibn Hajar remarks that this is a "higher" *ṭariq* than the preceding, even if it contains *ijāzāt*.

The author of *Kitāb al-imtā' wal intifā' fī mas'ala samā' al-samā'*² has two chains through which he received Nasā'i's *Sunan*. In the first, throughout which he uses *akhbaranā*, he says that he read it over to the learned *faqīh* Abul 'Abbās al-'Azafī³ (577-633) and heard it from him, adding that he got it from a number of others whom he does not name. About these unspecified people he merely uses 'an, but adds the unusual word *idhnān*, presumably in place of the more usual word *ijāza*. 'Azafī got it from Hajarī from Abul Ḥasan Yūnus and Bīṭraujī from Muḥammad b. Faraj from Yūnus b. 'Abdallāh from Ibn al-Aḥmar from Nasā'i. In their first chains of authorities Ibn Khair gives Abul Ḥasan Yūnus and Ibn Hajar gives Bīṭraujī. Here the author gives both. He agrees with Ibn Hajar and differs from Ibn Khair in mentioning only Muḥammad b. Faraj and omitting the others mentioned by Ibn Khair at that stage.

His second chain begins with *haddathanā*, after which 'an is used each time. He got the *Sunan* from Abul Ḥusain 'Ubaidallāh b. Aḥmad b. Abul Rabī' al-Qurashī⁴ (599-688) from the chief *qādi* Abul Qāsim Aḥmad b. Yazīd b. Baqī⁵ (d. 625) from Abul Ḥasan Shuraiḥ b. Muḥammad al-Maqqarī al-Ru'ainī⁶ (451-539) from Abū Muḥammad Ibn Ḥazm⁷ (384-456) from Yūnus b. 'Abdallāh from Ibn al-Aḥmar from Nasā'i. This chain of transmission is of interest because it has certain connexions with the first of those given by Ibn Khair, but it contains men who were very young when the authority they quote died.

¹ Dhahabī, *Tadb.* iv, 128 ff.

² MS. No. DCIII, Biblioteca Nacional de Madrid. The first chain of transmission is given on fo. 42a and the second on fo. 42b. Cf. *J.R.A.S.* (1935), pp. 341 f., and (1949), pp. 47 f.

³ Makkari, *Analektes*, i, 901; *Takmila*, no. 1120; *Nail*, p. 63.

⁴ G.A.L. i, 313, S. i, 547.

⁵ *Shadharāt*, v, 116 f.

⁶ *Ṣila*, no. 531; *Shadharāt*, iv, 122.

⁷ G.A.L. i, 400, S. i, 692 ff.

MUḤAMMAD B. QĀSIM'S TEXT

Muḥammad b. Qāsim b. Muḥammad b. Qāsim b. Sayyār,¹ born on Thursday, 13th Jumādā II, 263, belonged to Cordova. He travelled to the East in 294 and returned after four years and four months. During his travels he heard in different countries traditions from 163 men, among whom was Nasā'i whom he met in Egypt. He had a great store of traditions, and was considered to be a reliable authority. He died towards the end of 327.

Ibn Khair got this text by four different lines of transmission. He received it from Abul Ḥasan Shuraiḥ from Abū Muḥammad 'Abdallāh b. Ismā'il, both using the same phrase as they used in the transmission of Ibn al-Aḥmar's text. 'Abdallāh got it from Abū 'Abdallāh Muḥammad b. 'Abdallāh b. Yazīd al-Lakhmī al-Ishbīlī, known as Ibn al-Aḥdab² (357-437) from Abū Muḥammad 'Abdallāh b. Muḥammad b. 'Alī al-Lakhmī al-Bājī³ (291-378), both using *ḥaddathanī bihā*. Lakhmī got it from Muḥammad b. Qāsim, using *akhbaranā bihā*, from Nasā'i, using 'an.

His second authority was the *shaikh* and *qāḍī* Abū Marwān 'Abd al-Malik b. 'Abd al-'Azīz al-Lakhmī al-Bājī⁴ (447-532) from his father⁵ (d. 473), his paternal uncles Abū 'Umar Aḥmad and Abū 'Abdallāh Muḥammad, and his cousin Abū Muḥammad 'Abdallāh b. 'Alī b. Muḥammad⁶ (d. 478), using *ḥaddathanī bihi*. They all got it from the *faqīh* Abū 'Abdallāh Muḥammad b. Aḥmad b. 'Abdallāh⁷ (356-433), using *ḥaddathanā bihi*, from his grandfather Abū Muḥammad 'Abdallāh b. Muḥammad al-Bājī from Muḥammad b. Qāsim from Nasā'i. The last three links are connected by 'an.

His third authority was Abū Bakr Muḥammad b. Aḥmad b. Ṭāhir⁸ (449-542), who got it from Abū 'Alī Ḥusain b. Muḥammad al-Ghassānī⁹ (427-98), using *akhbaranā bihi*, from Abul 'Āṣī Ḥakam b. Muḥammad b. Ḥakam al-Judhāmī¹⁰ (c. 356-447), using *akhbaranī bihi*. Ḥakam got it by listening while it was read over to Abū Bakr 'Abbās b. Aṣbagh al-Ḥijārī¹¹ (306-86), who got it

¹ Farāḍī, no. 1216; *Shadbarāt*, II, 309. Ibn Khair's transmission from Muḥammad b. Qāsim is on pp. 111 f.

² Farāḍī, no. 1730. In the text the name is given as Abū Muḥammad b. 'Abdallāh by mistake.

³ Dhahabī, *Tadh.* III, 198 f.; Farāḍī, no. 740.

⁴ *Ṣila*, no. 788.

⁵ Farāḍī, no. 1718.

⁶ *Ṣila*, no. 326; Dhahabī, *Tadh.* IV, 30 ff.

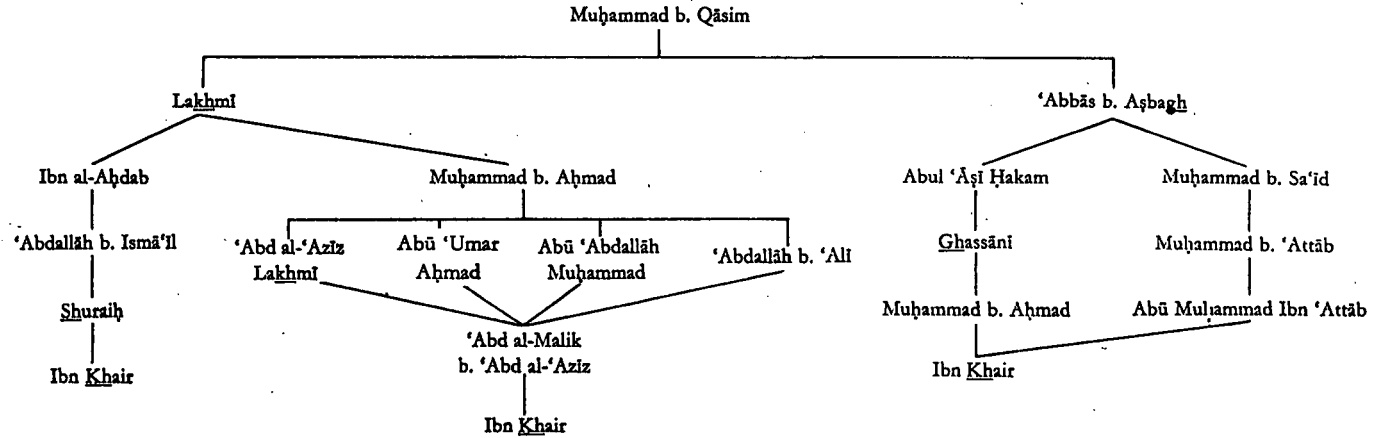
⁷ *Ṣila*, no. 334.

⁸ *Ṣila*, no. 774.

⁹ *Ṣila*, no. 622.

¹⁰ *Ṣila*, no. 1180.

¹¹ Farāḍī, no. 883.



from Muḥammad b. Qāsim from Nasā'ī. Ḥakam, 'Abbās and Muḥammad b. Qāsim use *akhbaranā*.

His fourth authority was Abū Muḥammad Ibn 'Attāb (433-520) from whom he received *ijāza*. Ibn 'Attāb got it from his father from Abū 'Abdallāh Muḥammad b. Sa'id b. Nabāt¹ (335-429) from 'Abbās b. Aṣḥagh from Muḥammad b. Qāsim from Nasā'ī. Ibn 'Attāb uses *akhbaranī bihi*, and thereafter only 'an is used.

Ibn Khair remarks that what Muḥammad b. Qāsim and Ibn al-Aḥmar heard was the same, except that Ibn al-Aḥmar did not have *Kitāb faḍā'il 'Alī b. Abū Tālib wa-khaṣā'ishu*, and *Kitāb al-isti'ādha*, which were both in Muḥammad b. Qāsim's copy.² The former is not part of the *Sunan*, and so does not concern us here, but the latter is the second last book. According to Ibn Khair Ibn al-Aḥmar's text is therefore defective; yet Ibn Ḥajar, who, as we shall see, can be very particular about stating what he actually received, makes no reference to any missing book in Ibn al-Aḥmar's text of the *Sunan*.

HAMZA'S TEXT

Ḥamza b. Muḥammad b. 'Alī b. al-'Abbās Abul Qāsim al-Kinānī al-Miṣrī³ was born in Egypt in 275. He heard Nasā'ī first in 295, and set out on his travels in 305. He is credited with having been in the first rank for his knowledge of Tradition, none of his contemporaries in Egypt excelling him in this. He died in Dhul Hijja, 357.

Ibn Khair got this text by two different lines of transmission. He received a written copy from Abū Muḥammad Ibn 'Attāb with *ijāza*. Ibn 'Attāb, using *akhbaranī bihā*, got it from his father from Abū 'Abdallāh Muḥammad b. Sa'id b. Nabāt (335-429) and Abū 'Uthmān Sa'id b. Salama⁴ (335-413), who both got it from the *qādī* Abū 'Abdallāh Muḥammad b. Aḥmad b. Yaḥyā b. Mufrij⁵ (d. 380) from Ḥamza from Nasā'ī. Ibn 'Attāb's father uses 'an, and the others use *akhbaranā*.

The second line came through Abū Ja'far Aḥmad b. Muḥammad b. 'Abd al-'Aziz al-Lakhmi⁶ (d. 533) and Abū Bakr Muḥam-

¹ Farāḍī, no. 1710; *Bughyat*, no. 134.

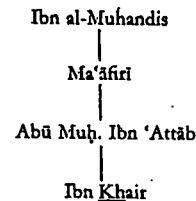
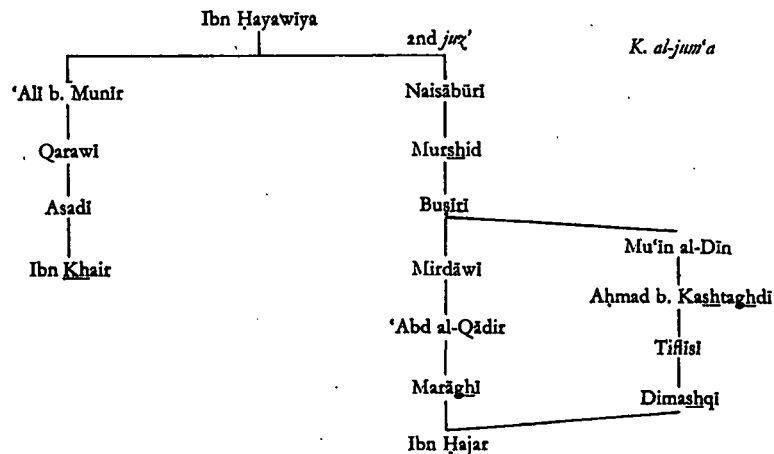
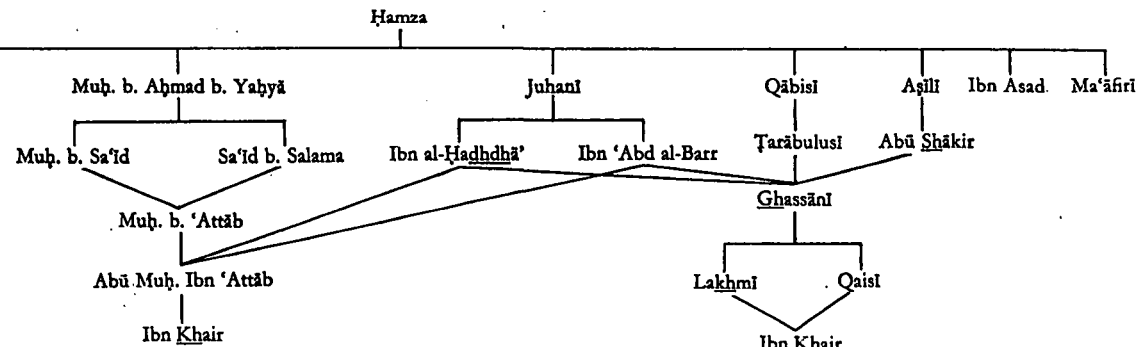
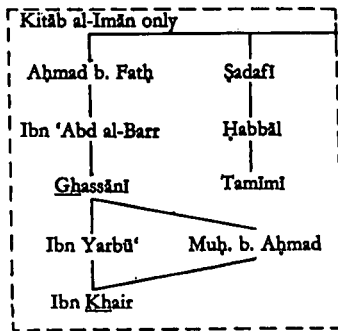
² But on p. 114 Ibn Khair quotes Ghassānī as saying that he got the former of these two by a chain leading back through Ibn al-Aḥmar.

³ Dhahabī, *Tadh.* III, 136 ff.; Suyūṭī, *Ḥum*, I, 198; *Shadharāt*, III, 23 f. Ibn Khair's transmission from Ḥamza is on pp. 112-14.

⁴ *Ṣila*, no. 480.

⁵ *Bughyat*, no. 14.

⁶ *Ṣila*, no. 174.



mad b. Aḥmad b. Tāhir al-Qaisī (449-542) who, using *akḥḥbarānā*, got it from Abū 'Alī al-Ḡhassānī (427-98), who got it from Abul Qāsim Ḥātim b. Muḥammad b. 'Abd al-Raḥmān al-Ṭarābulusī¹ (378-469) by reading it to him from the copy (*aṣl*) of Abū Muḥammad al-Aṣilī² (314-92). Ṭarābulusī transmitted it also from Abul Ḥasan 'Alī b. Muḥammad b. Khalaf al-Qābisī³ (323-403). Ḡhassānī uses *ḥaddathanī bihi* for himself and 'an for Ṭarābulusī. Qābisī got it from Ḥamza from Nasā'ī, 'an being used both times. Qābisī's text from Ḥamza omitted *Kitāb al-kḥail*, which he got from Ibn Ḥayawīya, and the first part of *Kitāb al-ḥajj*, which he got from Abū 'Alī al-Ḥasan b. Badr b. Abū Hilāl and Abū 'Alī al-Ḥasan b. Khidr al-Asyūṭī⁴ (d. 361), from Nasā'ī. Only 'an is used of the transmission of these portions of the work. Ḡhassānī, using *akḥḥbarānī bihi*, got it also from Abū Shākir 'Abd al-Wāḥid b. Muḥammad b. Mauhib⁵ (377-456), from Aṣilī from Ḥamza from Nasā'ī, each using 'an. This version omitted *Kutub yaum wa-laila*, for Aṣilī got this portion from Abul Ḥasan Aḥmad b. Muḥammad b. Abul Tammām, *imām* of the congregational mosque in Cairo, from Nasā'ī. A note adds that Aṣilī heard Ḥamza in 352, and Abul Ḥasan in Jumādā, 353 (which Jumādā it was being unspecified), and that Qābisī heard the work along with him and had the same text. Ḡhassānī, using *ḥaddathanī bi-ḥādha 'l-muṣannaḥ*, says that he got Ḥamza's text by *munāwala* from Abū 'Umar Aḥmad b. Muḥammad b. Yaḥyā b. al-Ḥadhdhā⁶ (380-467), and received *ijāza* to transmit it from Abū 'Umar Ibn 'Abd al-Barr⁷ (368-463). They, using *ḥaddathanā*, got it from Abū Muḥammad 'Abdallāh b. Muḥammad b. Asad al-Juhanī, who got it, using *akḥḥbarānā*, from Ḥamza from Nasā'ī, 'an being used. Ibn 'Attāb also claims to have received the work from the same two *shaiḥs* by *ijāza*, using *ḥaddathanī bihā*, by the same transmission, but Juhanī and Ḥamza both use *akḥḥbarānā* in his account.

Ibn Khair says that the copy of Abū Muḥammad Ibn Asad from Ḥamza contains material not transmitted from him by Aṣilī. This includes four *ajzā'* of *Manāqib al-ṣaḥāba*, one of K. *al-nu'ūt*, one of K. *al-bai'a*, one of *Thawāb al-qur'ān*, one of *Ta'bir*,

¹ *Ṣila*, no. 351; *Shadharāt*, III, 333.

² *Dibāj*, pp. 138 f.

³ *Dibāj*, pp. 199 ff.

⁴ *Geogr. Wörterb.* III, 182; Suyūṭī, *Husn*, I, 210; *Shadharāt*, III, 39. I have given the name according to Ibn Khair, but elsewhere al-Khidr occurs.

⁵ *Ṣila*, no. 820.

⁶ *Ṣila*, no. 131; *Bughyat*, no. 349.

⁷ *G.A.L.* I, 367 f. S. I, 628 f.

and five of *Tafsīr*. These were transmitted by the *qādī* Abū 'Abdallāh Muḥammad b. Aḥmad b. Yahyā b. Mufrij (d. 380) and Abul Qāsim Aḥmad b. Muḥammad b. Yūsuf al-Ma'āfirī, friends of Ibn Asad, from Ḥamza. Regarding the books mentioned above, *bai'a* occurs in the *Sunan*, *Manāqib al-ṣaḥāba* is a separate work, and the others may have belonged to *Al-sunan al-kubrā*.

Ibn Khair says that he found the books *Imān* and *Ṣulḥ* in the handwriting of Abū Muḥammad Ibn Yarbū¹ (444-522). The former is transmitted by Ghassānī from Ibn 'Abd al-Barr from Abul Qāsim Aḥmad b. Faṭḥ² (319-403) from Ḥamza from Nasā'i, 'an being used throughout, except that Ibn Yarbū says, "Abū 'Alī said to me." Ghassānī transmitted it also from Abū Marwān 'Abd al-Malik b. Ziyādat Allāh al-Tamīmī³ (396-457), 'an being used, who read it over in Ramaḍān, 449 to Abū Ishāq Ibrāhīm b. Sa'id b. 'Abdallāh al-Ḥabbāl⁴ (391-482), who got it from Abul Faraj Muḥammad b. 'Umar b. Muḥammad b. Ibrāhīm al-Ṣadafī, who read it over to Ḥamza in Rajab, 354. Nasā'i is said to have read over the text to Ḥamza. *Akhbaranā* is used throughout. Ibn Khair also received *ijāza* from Abū Muḥammad Ibn 'Attāb who got it from Ibn 'Abd al-Barr by the *isnād* already given. He received this book also from Abū Bakr Muḥammad b. Aḥmad b. Tāhir from Ghassānī by the *isnāds* already given. The transmission of *Ṣulḥ* does not come through Ḥamza, so far as the copy of Ibn Yarbū is concerned; but Ibn Khair got *ijāza* for it from Ibn 'Attāb in the same way as he received *Imān*. He adds that Ibn Yarbū wrote that Ghassānī said these two books belonged to the *Mujtabā* and not to the *Muṣannaḥ*, i.e. *Al-sunan al-kubrā*.

IBN HAYAWIYA'S TEXT

Abul Ḥasan Muḥammad b. 'Abdallāh b. Zakariya b. Ḥayawīya al-Naisābūrī al-Miṣrī⁵ was an authority on legal matters who belonged to the *Shāfi'i* school. He travelled to Egypt with his paternal uncle, Yahyā b. Zakariya al-A'raj⁶ (d. 307), and made his home there. He was born in 273. Suyūṭī, the only author I have

¹ Muḥammad b. Muḥammad Makhlūf, *Shajarat al-nūr al-zakīya* (Cairo, 1349), no. 381.

² *Ṣila*, no. 41.

³ *Ṣila*, no. 769.

⁴ Dhahabī, *Tadh.* III, 360 ff.; Suyūṭī, *Husn*, I, 200; *Shadharāt*, III, 366.

⁵ Suyūṭī, *Husn*, I, 226 f.; *Shadharāt*, II, 251. Ibn Khair's transmission is on p. 115, and Ibn Hajar's on f. 8a.

⁶ *Shadharāt*, II, 251 f.

found who mentions the date of his death, gives it as 306 which is quite impossible. The explanation probably is that the decade has been omitted.

Ibn Khair got Ibn Hayawīya's text of the *Muṣannaḥ* from Abū Baḥr Sufyān b. al-'Aṣī al-Asadī¹ (440-520), receiving *ijāza* for as much as he gave him in writing. Sufyān got it from Abū 'Abdallāh Muḥammad b. Sa'dūn al-Qarawī² (d. 485) by reading it over to him in Ramaḍān, 475. Qarawī got it from Abul Ḥasan 'Alī b. Munīr al-Khallāl³ (d. 439) in his house in Al-Qālūṣ in Egypt in 435, from Ibn Hayawīya from Nasā'ī. After Ibn Khair *akhḥbarānā* is used throughout the *isnād*.

Ibn Hajar says he received a number of *ajzā'* of this text, among which he mentions two particularly. He says that he got the second *juz'*, beginning with *Kitāb al-ṭabāra*, by reading it over in Minā⁴ to the *qāḍī* of Ṭība Abū Bakr b. Abū 'Abdallāh al-Ḥusain b. 'Umar b. Muḥammad b. Yūnus al-Marāghī al-Miṣrī⁵ (728-816) who settled in Medina. He got it from Abū Muḥammad 'Abd al-Qādir b. Abū Bakr b. al-Mu'aẓẓam 'Isā⁶ (642-737) from Abū 'Abdallāh Muḥammad b. Ismā'il Ibn Abul Faṭḥ al-Mirdāwī⁷ (566-656) from Abul Qāsim Hibatallāh b. 'Alī b. Su'ūd al-Būṣirī⁸ (506-92) from Abū Ṣādiq Muṣṣid b. Yahyā al-Madīnī⁹ (d. 517) from Abul Ḥasan Muḥammad b. al-Ḥusain al-Naisābūrī¹⁰ (359-448) from Ibn Hayawīya from Nasā'ī, *akhḥbarānā* being used throughout.

He also got *Kitāb al-jum'a* by reading it over to the *imām* and *musnid* Abū Muḥammad Ibrāhīm b. Dāwūd b. 'Abdallāh al-Āmidī al-Dimashqī¹¹ (d. 797), who settled in Cairo. He got it from Ismā'il b. Ibrāhīm al-Tiflīsī¹² (657-746) and Aḥmad b. Kashtaghdī¹³ (663-744), hearing it from them, from Mu'in al-

¹ *Sila*, no. 522.

² *Sila*, no. 1206.

³ Suyūṭī, *Ḥusn*, I, 211 f.; *Shadḥarāt*, III, 262.

⁴ A note in the margin says it was on Monday, 12th Dhul Ḥijja, 800, in his lodging at Minā during the Pilgrimage. *Ṭabāra* is the first book in *Al-sunan al-ṣuḡhrā*.

⁵ *Shadḥarāt*, VII, 120.

⁶ 'Abd al-Qādir b. abul Waḥā', *Al-jawābir al-muḥṭa'a*, I, no. 870. A note in the margin says it was in Rabi' I, 734.

⁷ *Shadḥarāt*, V, 283.

⁸ *Geogr. Wörterb.* I, 760; Suyūṭī, *Ḥusn*, I, 213.

⁹ Suyūṭī, *Ḥusn*, I, 212; *Shadḥarāt*, IV, 57.

¹⁰ *Ḥusn*, I, 212; *Shadḥarāt*, III, 278.

¹¹ *Durar*, I, no. 61.

¹² *Durar*, I, no. 907.

¹³ *Durar*, I, no. 608; *Jawābir*, I, no. 170. *Jawābir* has Kas'andī. In the MS. the dots are omitted, but the letters are clear and suit the form Kashtaghdī given in *Durar*.

Dīn Aḥmad b. 'Alī b. Yūsuf al-Dimāshqī¹ (586-670) from Būṣīrī from Murshid from Naisābūrī from Ibn Ḥayawīya from Nasā'i, *akhbaranā* being used throughout. Ibn Ḥajar adds that these two are the "highest" *isnāds* by a connected chain which he has received from Nasā'i; but one wonders whether such a chain of authorities can be really fully connected. The only circumstance which could justify Murshid's quotation of his authority would be if he had been a man of ninety or over when he died.

IBN AL-MUHANDIS'S TEXT

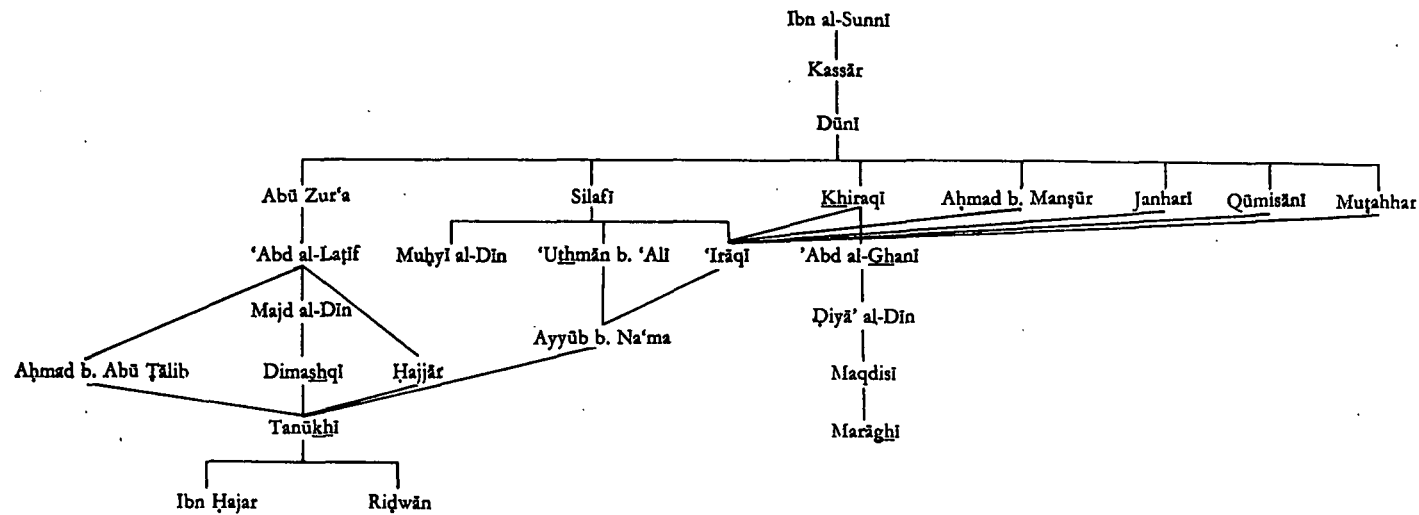
Ibn Khair gives the name as Abū Bakr Aḥmad b. Muḥammad b. Ismā'il al-Muhandis. Ibn Ḥajar calls him Abū Bakr Aḥmad b. Muḥammad Ibn al-Muhandis. Ibn al-'Imād differs from Ibn Khair only by calling him Ibn al-Muhandis. It is probable that Ibn Khair has omitted the "Ibn" by an oversight. Ibn al-Muhandis had a reputation as a pious and authoritative traditionist who lived in Egypt, and died in 385. He seems to have died rather late to have made it possible for him to transmit traditions from Nasā'i, and the notices of him which I have discovered make no mention of any such transmission, but Ibn Ḥajar mentions him among the transmitters, although he did not himself receive transmission of Nasā'i's work coming through him. Unfortunately the date of his birth is not mentioned. Suyūṭī calls him Abū Bakr Ibn al-Muhtadī billāh. Otherwise the name is identical with that given by Ibn Khair and Ibn al-'Imād, so Suyūṭī may have made a mistake. He is said to have transmitted from Muḥammad b. Muḥammad al-Bāhilī (d. 314) and others of his generation, so it is conceivable, if he died a very old man, that he could have met Nasā'i.²

Ibn Khair gives one line of transmission through Ibn al-Muhandis. He received the *Sunan* by *ijāza* from Abū Muḥammad Ibn 'Attāb, who, using *akhbaranā bihi*, got from Abū 'Abdallāh Muḥammad b. 'Abdallāh b. 'Ābid al-Ma'āfirī³ (353-439) what he wrote for him in his own handwriting. Ma'āfirī, using *ḥaddathanā bihi*, got it from Ibn al-Muhandis in Egypt from Nasā'i, *an* being used. Ibn Khair adds that this, praise be to Allah, is a very "high" *isnād*.

¹ *Husn*, I, 216; *Shadharāt*, v, 331.

² *Husn*, I, 210; *Shadharāt*, III, 113. Ibn Khair, p. 115.

³ *Dībāj*, pp. 330 f.; *Shadharāt*, III, 263.



IBN AL-SUNNĪ'S TEXT

Aḥmad b. Muḥammad b. Ishāq Ibn al-Sunnī Abū Bakr al-Dinawarī¹ was a *faqīh* of the Shāfi'i school. He was a great traveller, and heard traditions in different countries. Both Dhahabī and Subkī say it was he who made the abridgement of the *Sunan* known as *Al-mujtabā*. He died at the end of 364, aged over eighty. An interesting detail about him is given by his grandson, Abū Zur'a Rauḥ b. Muḥammad, who quoted his paternal uncle, 'Alī b. Aḥmad b. Muḥammad, as saying that when Ibn al-Sunnī copied out a tradition, he placed his pen in a holder, raised his hands, and supplicated Allah.

Ibn Hajar received portions of this text. He says that he read over *Kitāb al-Sunan* to Abū Ishāq Ibrāhīm b. Aḥmad b. 'Abd al-Wāhid al-Tanūkhī² (709-800). From here onwards *akhbarānā* is used. Tanūkhī said that he got from *Haid*, 9 to *Wasāyā*, which is about two-thirds of the work, from Abul Ṣabr Ayyūb b. Na'ma al-Nābulī al-Ḍaḥḥāk³ (c. 640-730), hearing it from him. He said that he got this amount from Abū 'Amr 'Uthmān b. 'Alī, known as the *khaṭīb* of Al-Qurāfa⁴ (572-656) and Ismā'il b. Aḥmad al-'Irāqī,⁵ it being read to them while he was listening. They got a written copy with *ijāza* from the *ḥafīẓ* Abū Ṭāhir Aḥmad b. Muḥammad b. Aḥmad al-Silafī⁶ (472-576 or 578). 'Irāqī got it also from Abul Faṭḥ 'Abdallāh b. Aḥmad al-Kharaqī⁷ (490-579), Aḥmad b. Abū Maṣṣūr,⁸ Abū Maḥāsīn Muḥammad b. 'Abd al-Khāliq al-Jauharī, 'Abd al-Razzāq b. Ismā'il al-Qūmisānī,⁹ and his cousin Abū Sa'īd al-Muṭahhar b. 'Abd al-Karīm, again receiving a written copy with *ijāza*. They all got it from Abū

¹ *Geogr. Wörterb.* II, 945; Dhahabī, *Tadh.* III, 142 f.; Sam'ānī, *Ansāb*, fo. 315a. Ibn Hajar gives the transmission on fo. 7a.

² *Durar*, I, no. 14.

³ *Shadharāt*, VI, 93.

⁴ *Shadharāt*, V, 278. Both *Shadharāt* and H. 5, p. 46, have "son of the *khaṭīb* of al-Qurāfa", so "ibn" is probably omitted in the MS. by an oversight.

⁵ *Shadharāt*, V, 255, gives this man, saying he died in Jumādā I, 652, and that his father was a well-known *faqīh* in Damascus who received *ijāza* from Silafī and others. It would therefore seem that the *ijāza* relating to the written copy was granted to the son as well as the father. For such a practice, cf. Ibn al-Ṣalāh, *Ulūm*, p. 156.

⁶ *G.A.L.*, S. I, 624. Usually Abul Ṭāhir.

⁷ *Shadharāt*, IV, 266.

⁸ Probably an error for Aḥmad b. Maṣṣūr who died after 586. See Subkī, IV, 56.

⁹ H. I, p. 10 gives the *nisba* as Qūmisī.

Muhammad 'Abd al-Rahmān b. Hamd al-Dūnī¹ (d. 501), hearing it from him. *Kharaqī* said that this excluded the books *Ashribā*, *Said*, *Muhāraba*, *Qadā'*, *Bai'a*, and *Isti'ādha*, for which only *ijāza* was received.

Tanūkhī said that he got the last three *afṣā'*, i.e. from *Zīna*, 82 to the end of the work, from Aḥmad b. Abū Ṭālib b. al-Shihna² (623-730) who got them by *ijāza* from Abū Ṭālib 'Abd al-Laṭīf b. Muḥammad b. 'Alī b. al-Qubaitī. Ibn Ḥajar also got approximately the last third, i.e. from *Al-aimān wal-nudhūr*, 18 to the end of the work, from Abū Ishāq Ibrāhīm b. Muḥammad b. Ṣadiq al-Dimashqī³ (721-806), hearing it from him in the mosque in Mecca, from Majd al-Dīn Muḥammad b. 'Umar b. Muḥammad b. al-'Imād⁴ (637 or 638-726) who got it by *ijāza* from 'Abd al-Laṭīf from Abū Zur'a Ṭāhir b. Muḥammad b. Ṭāhir al-Maqdisī⁵ (481-566) from Dūnī from Abū Naṣr Aḥmad b. al-Ḥusain al-Kassār⁶ (d. 380 or 385) from Ibn al-Sunni from Nasā'i. *Akhbaranā* is used throughout, except that Majd al-Dīn uses '*an*'. The portions mentioned do not cover the whole book. *Ḥaid* is the third *kitāb* in the *Sunan*, so the portion before *Ḥaid*, 9 is not accounted for. *Wasāyā* is the thirtieth and *Aimān* the thirty-fifth, so there is another portion unaccounted for.

Ibn Ḥajar also heard portions of this text from Abul 'Abbās Aḥmad b. Muhammad b. Muḥammad b. Zakariyā al-Qudsi, known as Al-Suwaidā'i⁷ (d. 804), and from Shams al-Dīn Muhammad b. 'Alī b. Ṣalāh al-Ḥarīrī⁸ (d. 797), but the different sections which were received at different stages in the chains of authorities make it too complicated to be usefully included here. It is sufficient to say that the material is traced back through either Abū Zur'a or Silafī, who have been mentioned above. This means that Ibn al-Sunni's text comes through Dūnī in either case.

Five works published together (here referred to for convenience by the symbols H. 1-5)⁹ give a number of similar trans-

¹ *Shadharāt*, IV, 3. Hamd would appear to be the correct form. *Shadharāt*, loc. cit. gives Muhammad, but a note says that the original had Hamd. H. 1, 10 f., H. 3, p. 7, and H. 5, pp. 45 f., have Aḥmad, but H. 2, p. 17, has Hamd. Ibn Ḥajar has Hamd.

² *Shadharāt*, VI, 93.

³ *Shadharāt*, VI, 54 f.

⁴ *Durar*, IV, no. 310.

⁵ *Geogr. Wörterb.* I, 476, II, 114, III, 633; *Shadharāt*, IV, 217.

⁶ Subki, II, 83; *Shadharāt*, III, 96. ⁷ *Shadharāt*, VII, 41.

⁸ *Durar*, IV, no. 189.

⁹ *Al-amam li-ṭiqāṣ al-bimam*, by Ibrāhīm b. Ḥasan b. Shihāb al-Dīn al-Kurdi al-Kūrānī (1025-1102) (H. 1); *Bughyat al-ṭālibīn*, by Aḥmad al-Nakhli

missions. H. 1 has a chain of authorities traced back to Ibn Ḥajar's *shaiḫh* Tanūkhī for an unspecified portion of the work. Tanūkhī heard it from Ayyūb b. Na'ma from Ismā'il b. Aḥmad al-'Irāqī from 'Abd al-Razzāq al-Qūmisī from Dūnī from Kassār from Ibn al-Sunnī from Nasā'ī. This agrees with part of Ibn Ḥajar's chain, alternatives being omitted where Ibn Ḥajar quotes more than one man. Ayyūb uses *ḥaddathānā*, 'Irāqī uses 'an, and thereafter *akḥḥbarānā* is used.

H. 1 also gives an *isnād* coming through Muḥyī al-Dīn Ibn al-'Arabī¹ (560-638) from Silafī—Dūnī—Kassār—Ibn al-Sunnī—Nasā'ī, only 'an being used. Apart from Muḥyī al-Dīn, this agrees with Ibn Ḥajar.

H. 2 gives a chain of authorities through whom the whole of *Al-Sunan al-ṣuḡbrā* was received. It goes back through Zain al-Dīn Riḍwān b. Muḥammad² (769-852) who received *ijāza* by word of mouth for the whole of it from Tanūkhī, who heard the whole of it from Abul 'Abbās Aḥmad b. Abū Ṭālib al-Ḥajjār³ (623-720), who received *ijāza* from 'Abd al-Laṭīf who heard the whole of it from Abū Zur'a who heard it from Dūnī. The chain then continues to Nasā'ī as above, Dūnī, Kassār and Ibn al-Sunnī all using *akḥḥbarānā*. This agrees with one of Ibn Ḥajar's lines, but whereas more than one reference is here made to the whole work being received, he makes certain exceptions.

H. 3 also specifies *Al-sunan al-ṣuḡbrā* with the chain from Riḍwān to Nasā'ī, but he uses 'an throughout and does not mention any of the details just given. Elsewhere he gives the same chain as in H. 1 from Muḥyī al-Dīn, using only 'an. Here he speaks simply of *Sunan al-Nasā'ī*.

The author of H. 4 transmits *Al-sunan al-ṣuḡbrā* and *Al-sunan al-kubrā*, by reading over the former from beginning to end to his *shaiḫh* and receiving *ijāza* for the latter. He traces it back through 'Umar b. Ḥasan al-Marāghī⁴ (680 or 682-778) from 'Alī b. Aḥmad al-Maqdisī⁵ (617-99) from Ḍiyā' al-Dīn Muḥammad b. 'Abd al-Wāḥid al-Maqdisī⁶ (569-643) from 'Abd al-Ghanī b. al-Makkī (d. 1130) (H. 2); *K. al-imdād bi-ma'rifat 'ulūw al-isnād*, by 'Abdallāh b. Sālim al-Baṣrī al-Makkī (d. 1135) (H. 3); *Qaṭf al-thamar*, by Ṣāliḥ b. Muḥammad b. Nūḥ al-'Umarī al-Fullānī (d. 1218) (H. 4); *Iṭḥāf al-akābir bi-isnād al-dafātir*, by Muḥammad b. 'Alī al-Shaukānī (1172-1255) (H. 5). I omit details in these transmissions going beyond the period of Ibn Ḥajar.

¹ G.A.L. I, 441 ff., S. I, 790 ff.

² *Shadharāt*, VII, 274 f.

³ *Shadharāt*, VI, 93.

⁴ *Shadharāt*, VI, 258.

⁵ *Shadharāt*, V, 451.

⁶ *Dhahabī, Tadh.* IV, 190 ff.; *Shadharāt*, V, 224 ff.

'Abd al-Wāhid' (541-600). Up to this point only 'an is used. 'Abd al-Ghanī got it from Kharaqī by reading it over to him, from Dūnī by his chain to Nasā'i. From 'Abd al-Ghanī to Ibn al-Sunni akbharanā is used each time. This chain from Kharaqī onwards agrees with one of Ibn Hajar's.

He also got *Al-sunan al-sughrā* from beginning to end at the Prophet's tomb during twenty-seven sittings between the afternoon and sunset prayer in Ramaḍān, reading it over to his shaiḥ Muḥammad Sa'īd Safar; and he read it from the beginning to *Kitāb al-ḥajj* to the shaiḥ Muḥammad b. Muḥammad b. 'Abdallāh. Both of them trace their *isnād* back through Riḍwān from Tanūkhī. He also transmits it through Ibn Hajar from Tanūkhī from Aḥmad b. Abū Ṭālib, from 'Abd al-Laṭīf from Abū Zur'a, and so on to Nasā'i. Only 'an is used. He claims to have received the whole book from one of his shaiḥs, but Ibn Hajar, when he uses this chain of authority makes certain exceptions.

H. 5 has chains through Riḍwān and Ibn Hajar from Tanūkhī, and through Marāghī from Aḥmad b. Abū Ṭālib, which have been given already. He has another coming through 'Alī b. 'Abd al-Raḥmān al-Ḥamawī from Ayyūb b. Aḥmad² from 'Uthmān b. 'Alī, son of the khatīb of Al-Qurāfa, from Silafī, and so to Nasā'i. In these chains he uses only 'an.³

GENERAL REMARKS

Although the chains of transmission are given with such detail, there are a number of places where one may reasonably doubt the quality of the information. Shuraiḥ b. Muḥammad⁴ was only five years old when Ibn Ḥazm whom he claims as his authority died; and so was Ibrāhīm b. Muḥammad al-Dimaṣḥqī⁵ when his authority, Majd al-Dīn Muḥammad, died. Mu'īn al-Dīn Aḥmad⁶ was six when Būṣīrī, his authority, died. Aḥmad b. Kashtaghdī⁷ was seven, 'Abd al-Raḥmān b. Makkī⁸ eight, Abū Bakr al-

¹ *Ḥusn*, I, 200; *Shadharāt*, IV, 345.

² This is probably an error for Ayyūb b. Na'ma, the name given by Ibn Hajar (see p. 54). H. 5 calls him Kaḥḥāl. This is also used of Ayyūb b. Na'ma in *Shadharāt*, VI, 93.

³ The transmission from Nasā'i in H. 1-5 occurs as follows: H. 1 on pp. 10 f.; H. 2 on pp. 16 f.; H. 3 on pp. 7 and 50; H. 4 on pp. 21 f.; H. 5 on pp. 45 f.

⁴ See p. 44 above.

⁵ See p. 55 above.

⁶ See pp. 52 f. above.

⁷ See p. 52 above.

⁸ See pp. 43 f. above.

Marāghī¹ nine, and Būṣīrī² eleven when their authorities died. Somewhat different are the cases of Abū 'Amr 'Uthmān,³ who was four or six when his authority died, Ibn 'Attab⁴ who was six when his died, and Zainab⁵ who was eight when hers died, for Abū 'Amr received a written copy with *ijāza*, Ibn 'Attāb received a written copy, and Zainab is said to have received only *ijāza*. While this is not the best form of transmission, it is recognized as being quite admissible. Other rather youthful transmitters were Tiflīsī⁶ who was thirteen, 'Abdallāh b. Ismā'il,⁷ 'Azafī,⁸ and Abū Muḥammad 'Abd al-Qādir⁹ who were fourteen, and Abū Shākir 'Abd al-Wāḥid¹⁰ who was fifteen when their authorities died. One cannot fail to have doubts about the transmission of Abul Qāsim Aḥmad¹¹ (d. 625) from Shuraiḥ (d. 539), and to a less degree of Murshid¹² (d. 517) from Abul Ḥasan Muḥammad (d. 448). Reference has already been made to Ibn al-Muhandis. At the other extreme Ibn Ḥajar gives in one of his chains Abū 'Amr 'Uthmān¹³ (630-713) whose authority is a contemporary, Abū Ja'far Aḥmad (628-708), which, though unusual, is perfectly possible.

There are two instances where the transmission is quite impossible. Ibn Khair says that Abul Ḥasan Yūnus (447-532) transmitted the *Sunan* from four men, one of whom was Abū 'Abdallāh Ziyād¹⁴ (347-430). The only suggestions which can be made are that either Ibn Baṣḥkuwāl has made an error in the dates he gives, or that an error has crept into Ibn Khair's text. The other matter is much more serious, as it is repeated frequently. Ibn al-Sunni's text is transmitted through Dūnī¹⁵ (d. 501) from Kassār who died in 385 according to Subkī, or in 380 according to Ibn al-'Imād. He would need to have been very long-lived for this to be possible. Yet Ibn Ḥajar and H. 1-5 give this transmission without any hesitation. The explanation may be that Ibn Ḥajar, or a copyist, has inadvertently omitted a link and that the others have followed this uncritically.¹⁶ But this is a serious defect, especially when one considers Ibn Ḥajar's carefulness to state what portions were transmitted. It is common

¹ See p. 52 above.

² See p. 52 above.

³ See p. 54 above.

⁴ See p. 53 above.

⁵ See p. 43 above.

⁶ See p. 52 above.

⁷ See p. 42 above.

⁸ See p. 44 above.

⁹ See p. 52 above.

¹⁰ See p. 49 above.

¹¹ See p. 44 above.

¹² See p. 52 above.

¹³ See p. 43 above.

¹⁴ See p. 42 above.

¹⁵ See pp. 53-7.

¹⁶ Dhahabī says in *Tadh.* II, 243, that he heard the whole of *Al-mujtabā min al-sunan* by the *ṣarīq* of Abū Zur'a al-Maqdisī. As Abū Zur'a was one of those who transmitted the text from Dūnī, it is a pity that Dhahabī does not give any details of the transmission.

for transmitters to like a "high" *isnād*, by which there are as few links as possible in the chain, but this feature of the transmission of Ibn al-Sunnī's text is altogether too "high".

There are some references to portions of the work being transmitted by others than the six from whom there are full transmissions. Al-Ḥasan b. Badr and al-Ḥasan b. Khidr got a small portion from Nasā'i.¹ Ibn Khair received *Kitāb al-ṣulḥ*² by a line through Ibn 'Abd al-Barr from Khalaf b. Qāsim from Abul Ḥasan Aḥmad b. Muḥammad b. 'Uṭhmān b. 'Abd al-Wahhāb b. 'Arafa b. Abul Tammām, the *imam* in the congregational mosque in Cairo, from Nasā'i. As these are very partial transmissions, I have not included them in the tables. Dhahabī mentions al-Ḥasan b. al-Khidr al-Suyūṭī among transmitters from Nasā'i. Another matter which I have not included in the tables is the reference to Qābisī, who transmits from Ḥamza, receiving *K. al-khail* from Ibn Ḥayawīya and not from Ḥamza.³

¹ See p. 49 above.

² See p. 50 above.

³ See p. 49 above.